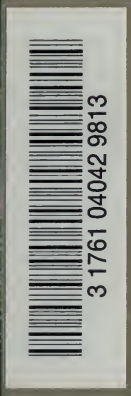
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The church of God
2d ed.

SECOND EDITION—TWENTIETH THOUSAND.

THE CHURCH OF GOD:

THE LIQUOR TRAFFIC.

POVERTY, SUFFERING, AND SIN.

A LETTER

To the ARCHBISHOPS, BISHOPS, CLERGY,

and all MINISTERS of the GOSPEL of JESUS CHRIST.

BY

"ONE OF THE PEOPLE."

"OUT OF THE DEPTHS HAVE I CALLED UNTO THEE."

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EXCITEMENT IN TEMPERANCE ADVOCACY.

"People need not tell me that I am excited on this question. I know that I am. I should be ashamed before God and man if I were not. There is more in the public-houses to stir the spirit of a minister than all that St. Paul saw at Athens. In my ministry I meet the horrid fruits of these drink shops. I see men and women perishing in these pitfalls The number of the victims is so great that it over-whelms me. My brain is burning, my heart is breaking. The Church is asleep, and the world too, and they are hugging each other. I am weary with holding in. I must cry. I would rather be counted singular in the judgment of man, than be unfaithful in the judgment of God."—*Rev. Dr. Arnot.*

It is requested that all communications respecting this Pamphlet be addressed to "HOMO," care of Messrs. Kegan Paul, Trench & Co. 1, Paternoster Square, E.C. The Pamphlet may be ordered through Messrs. W. H. Smith & Co.'s Railway Bookstalls, or any News Agent.

In this Second Edition a note has been added, "After the Conference," on page 32.

The Church of God and the Liquor Traffic.

MY Lords Archbishops and Bishops, you are to meet in council at Lambeth shortly, as one of the people, and on behalf of my fellows, I wish to address a few plain, earnest words to you, and, through you, to all the Clergy of the Church of England, as well as to the Ministers of the Gospel of Jesus Christ in all parts of the world, on a subject which presses heavily upon the Anglo-Saxon race, as well as upon other races of men with whom you may have to do—a subject which demands your most earnest and prayerful consideration, and is scarcely second in importance to any subject that can be brought before you for consideration. I judge that the most important subject that you will discuss is, How to carry out the command of the Lord, to teach the blessed Gospel to every creature? The question next of importance is, How to make and keep the nations sober, and especially this United Kingdom of Great Britain and Ireland? It is to the curse of drinking and drunkenness that I wish to call your most earnest attention, and pardon me for saying that if the Conference fails to grapple with this question, it will matter very little what else it may do, so far as the great mass of the people is concerned. If the Conference ignores this question, angels in heaven will weep and devils will rejoice. You are the chief shepherds of the flock of our Lord Jesus Christ here in this our Church of England, and I wish to press this question upon you—1. Because of the extent of the evil, and its effects upon the bodies, souls, and homes of the people of this and other lands. 2. Because I see that the brewers, the distillers, and all the legion engaged in this destroying traffic, are banding themselves together not only to resist temperance efforts, both moral and legislative, but to strengthen and extend the cursed system in our midst and throughout the world. 3. Because a very large number of persons have recently invested money in this traffic. Vast numbers of Christians have become pot-house keepers by virtue of their shares in these breweries, as many of the companies hold large numbers of public houses, so that while they

are professing to serve and worship God in and out of His House, those publicans, whom they employ, are every Lord's-day, and all the week beside, making money for them by manufacturing drunkards, destroying the bodies and souls of myriads, and filling homes with poverty and misery. All who hold shares in these great poison making and poison distributing companies must be partakers of the sins of the traffic. What a position for Christians to be in! Oh, that they could see their position, and realise that their income from this source is the reward of unrighteousness; and that when they bow at the "Table of the Lord," their hands are stained with the blood of the victims slain by the traffic they are engaged in! Oh, what a conscience-killer per centage is! 4. Because the great political parties in the State are crouching before this monster system of iniquity, and I am sorry to say that this is especially the case with the Conservative party. So long as they can get votes and derive revenue, the damnation of myriads of souls would appear to be a question of little moment to them. 5. Because, with all these mighty powers co-operating with the evil one for the destruction of man, and while all this slaughter has been going on, and spreading, the great body of the Clergy have stood aloof, and left us to perish; others have "cursed the temperance movement with faint praises." A few, thank God, have done right nobly. They have come out like men and led the people, and witnessed manfully for the truth.

In this country the success of all work of this kind depends much upon the Clergy. Their conduct has a great influence, either for good or evil, not only on the spiritual welfare of the people, but also upon their social and physical well-being. If the incumbent is well to the fore on these questions, and takes a lively interest in their temporal as well as their spiritual well-being, the people, as a rule, will respect, love, and follow him; but they will neither respect, love, nor follow the man who hangs back and takes little real hearty interest in their welfare, they quickly detect the true shepherd from the hireling. The great want, both of the Church and of Society, is men who understand the needs of the people, and will be leaders in the great social questions—men who really do believe the great and glorious truths of our common Christianity; men who can teach the whole truth, and are not afraid to do so; men who have fellow feelings for those who are struggling for existence around them; men who will not crouch before a country squire, or a brewer, distiller, or drink-shop keeper; men who will speak out faithfully the whole truth, not only of the Gospel, but also on all subjects that affect the well-being of man; men who will not allow a pot of miserable sugared

poison, in the shape of grog, to stand in the way of their helping the people to free themselves from the national curse, intemperance ; men who are whole-hearted in their work ; men who can say that "whatever concerns man concerns me." Thrice happy and thrice blessed is the parish that has such a leader—one who is seeking not his own ease and comfort, but his people's temporal and eternal welfare. The service of such a man is worth more to the people than either gold or silver can purchase ; but one who is not striving to be all this is surely a misfortune in any parish. Yet what vast numbers of the Clergy have most lamentably failed to realise their duty in reference to this well-nigh all important question of temperance. As already stated, almost everything depends upon the Clergy. They are looked up to as leaders ; they hold the key of the school-room, especially in country parishes. If they are cold and indifferent, good laymen do not like to move in good works. There are some good and true men, thank God. I need not mention their names, for they are known to all men. These noble hearts, beating true to truth and humanity, have brought showers of blessing upon the people, honour to their Church, nation, and race, and glory to Almighty God ; and their names will be honoured and revered for ages yet to come.

It is grievous to think that there are, perhaps, at this time, ten thousand parishes in England and Wales where no Church Temperance Society exists, either for adults or children ; and yet in every one of these ten thousand parishes drink is doing its deadly work; so that up to this day the people have had no special help given to them by their Church to enable them to grapple with their most deadly foe. It is a serious thing to bring such a charge against so large a body of the Clergy, and I am grieved to have to do it, but it must be done ; and serious as it is to charge the Clergy with indifference to this important subject, it is very much more serious that the temporal and eternal interests of the people should be sacrificed.

How is it that so many thousands of the Clergy give this great and blessed cause of temperance the cold shoulder ? They have been appealed to for more than fifty years, and yet where is their response to the bitter cry for help ! How can we account for it, except that they are indifferent to our temporal and eternal welfare ? Ignorance of the subject, no doubt, may be pleaded, but ignorance on such a subject by such a body of men, is in itself a sin and a shame. And no intelligent person can question the statement that the Clergy, as a body of educated

men, are lamentably ill-informed upon this question. We have frequent proof of this when their remarks are published in the press. It would appear almost impossible for the theological mind to grasp the common-sense, hard, physical facts involved in this subject. I am strongly of opinion that every man before he is ordained should go through a course of study on the origin and nature of alcohol, and its effects upon the organs of the human body. Through lack of knowledge the Clergy often speak of these drinks as good creatures of God, and class them with natural productions, such as corn, fruit, vegetables, &c. They don't understand that they are only chemical productions, which may be good for human beings to swallow, or may not, but judging the drink by the Divine standard, viz., that a tree is known by its fruit, there should be no difficulty in deciding whether alcoholic drink is good or bad. I have lived many years among drinking people, and have never known an individual who was able to say, in his sober moments, that he could trace any of the real, lasting blessings he or his family were enjoying to drink, but, on the other hand, we have all known many fellow mortals who could trace their ruin to it.

It is difficult to understand how any man or woman can be indifferent to the evils of intemperance if they have at all grasped its awful import, for it is something terrible; and I want, if I can, in a few words, to impress it upon the hearts and minds of the Bishops and Clergy of the Church, as I feel that they have but a very feeble idea of the havoc that has, and is even now being wrought upon the bodies, souls, and home life of millions of people. No mind can conceive it, no human tongue can describe it. Great and terrible as have been the sufferings of sections of the race at different times, and in various countries, from many causes, I believe that history fails to supply a parallel to the curse of drink. For example, should the cholera break out in London this summer, and in a short time carry off a few thousand persons, what a stir there would be; the Government would be doing its utmost to discover some means for staying the disease. The medical authorities would be called upon to give advice; the press would be full of it; the local boards and the sanitary authorities would be seriously deliberating. Thousands of well-to-do people would be flying in all directions to get out of danger. You would, no doubt, appoint a day or days of humiliation and prayer to Almighty God to stay the plague. All this, and a great deal more, would be done, and rightly so, and yet the drink curse is really far more serious. Let us compare them. In 1839 the cholera carried off about 50,000 souls; in 1854 20,000 souls—in the two visitations, 70,000. I am sure I am within the bounds of truth when I say that drink

since 1839 has destroyed more than 2,500,000 persons, and I fear, in most cases, both body and soul for time and for eternity. Cholera is merciful to its victims compared with drink. The cholera dispatches its victims in a few days or hours, and all is over as regards this state of being. It neither causes its victims to sin against God nor man, but drink causes its victims to sin against both God and man, and carries them on through years of poverty, misery, mental and bodily suffering. The late Dr. Parkes said "That drink was responsible for half the sin and half the misery of the world." Every earnest Christian worker knows that drink, more than anything else, hinders the progress of good, and unfits men for receiving the Gospel of Christ. Has it not mocked and laughed, and is it not mocking and laughing at the efforts of the Church of God in every land to-day? Has it not torn the lambs and sheep of Christ's flock out of His fold by millions upon millions, and trampled them in the mud and mire of sin, and is it not doing that to-day? Yet how very little the church is doing to stay its ravages! Think of such a state of things as 10,000 parishes without a temperance society, and perhaps 15,000 Clergy who have not, in any real sense of the word, put their hands to this work. There is the bitter cry for help going forth from myriads of wounded hearts, and from thousands of suffering homes, but they cry in vain. What a vivid picture the Great Master drew of so many of the Clergy in reference to this question when He said, "He that is an hireling and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep and fleeth, and the wolf snatcheth them and scattereth them; he fleeth because he is an hireling, and careth not for the sheep." "*The good shepherd goeth before the sheep, and they follow him.*" Yes, goeth before them. This is what we need in this day. We want the Clergy to lead in a whole hearted way. This plague of plagues has been raging for centuries, and how feeble has been the effort put forth by the Church of God to stay it. It may be said that the Clergy have always taught that the right thing to do was to use these chemical productions in moderation. Yes, they have taught that doctrine, and experience has shown that they adopted the very best course they could have adopted to produce the very opposite effects they wished to produce. Through this teaching, this land, and well-nigh the whole Christian world, mourns to-day through drunkenness.

Surely, if Satan himself had been consulted as to the best course to be adopted to lead man to ruin, he would have advised the very course that has been followed.

When our blessed Lord came into the world "To destroy the works of the devil," by giving His own life for the sins of the world, and thus opened the gates of heaven to all believers, the enemy of souls must have reasoned something like this, "I am done for now the Son of God has come among men and brought life and immortality to light, and has purchased back the human family to God, and brought within the reach of every child of man a full and a free salvation without money and without price. What can I do to hinder men from seeing and accepting this great salvation? This will I do. I will make use of the ministers of the Gospel of Jesus Christ. I know what a mighty power for my purpose alcohol is, and these men know nothing about its nature and effects. They like it, and thoroughly believe it to be a good creature of God. I will use my influence to induce them to teach everywhere that intoxicating drinks were sent for man's good, that the Lord Jesus Christ both made and drank them Himself; and that His followers ought to follow His example. And in order to prevent people seeing the danger of this advice, I must get them to be very particular to say that drunkenness is a sin, and recommend that they be careful only to take enough to do them good. Then I know that while they are trying to take enough to do them good, shoals of them will become drunkards, as this thing has the power to destroy the reason and will, and deprive them of self-control. It will also create for itself a deadly craving in their breasts by producing a state of disease of the various organs of the body. Thus I shall be able to deal with them as I like; I can then lead them captive at my will. I can lead them straight down the highway to ruin with their eyes open, and they will not be able to turn aside. I can by this means, kindle the flames of sin and misery in their innermost souls, and make of them such brutes that they will turn God's earth into a very hell. In order to make this more effective, I must have this drink exposed for sale at the corner of all the streets, in every city, village, and hamlet in the land. This I can easily get done, because Christian Governments on the teaching of the Church will be only too glad to make money, and the Clergy will be always ready to sign the papers of any one who might want a license to sell this drink. I shall soon get a net-work of temptations which the poor, weak creature man will not be able to resist. I shall not only have the ministers of the Gospel working for me, but I shall have statesmen, and Governments working for me. I shall soon be master of the situation. I will fill the world with misery, and sin, disease, and death, in spite of what the Son of God has done for man. When the drinking becomes general, I can

laugh at all the efforts of the Church; and Gospel preaching will have but little effect. They will have eyes that will not see, and ears that will not hear, and hearts that will not feel. Church officers will become liquor sellers, and their eyes will become blind through the gold that they will make by the sale, and they will make it very uncomfortable for any of their ministers who may join in a crusade against the drink.

"Moreover, my servants, the brewers and distillers, will become very rich, and all the sections of the Christian Church will think a great deal of them, and will give them the foremost places in their Churches, and will praise them and call them good persons. They will, of course, ask the Bishops of the Church to grand dinners, and give the ministers of God some of their ill-gotten gains, and silence their tongues in the pulpit and on the platform, and ease their own consciences. The Government will protect them by law, and with all the power and authority of the State. As it will prove to be a prolific source of revenue, they will sell myriads of souls every year for money. I shall then get everything I want, and be monarch of all I survey, and my right few will dare to dispute."

Whether this is true or not, the ruin wrought could not have been more complete if it had been so planned and arranged; and the effect of all this has been to produce a state of feeling among the masses of total indifference to Christianity; and they have glided into indifference, unbelief, immorality, poverty, and sin. The efforts put forth in their interest are of little avail. Millions in the United Kingdom never attend any place of worship. The masses in this country, as well as in other countries, are, indeed, in a pitiable condition—nay, they are in a lost and hopelessly ruined condition, unless some well-nigh supernatural power come to their aid.

Everything has been done that could be done to destroy us.

When our sons enlisted into the Army the Government primed them with grog, and placed canteens in the barracks; and it is true to say that the Government has used the great organisation of the Army to turn the sons of the working men of this country into drunkards. The same is even more true of the Navy; in days gone by the British Navy was a very hell through drunkenness; our sons have simply been brutalised and destroyed through the rum.

Again, when our boys and girls leave their homes for service—whether it is to go into a nobleman's family, a Clergyman's family, a merchant's establishment, a shopkeeper's family, a farm-house; or if we want a postage stamp, in many parishes we can only get it by sending our children to a liquor-shop. Even bakers and green-grocers

sell the drink — in every place it is placed in our way. It is almost impossible for the working people of this country to escape being cursed by it. If the heads of our great houses were to take the trouble to trace out the history of all who have served them during the last twenty-five years, they would find that many once bright boy and girl had been ruined through the drink they had supplied them with.

The Clergy do the same thing. When the choir have their supper at the Vicarage, drink is put on the table, and the men and boys are invited to drink.

When the bell-ringers have their supper they have the drink placed before them.

When the members of the Bible-class have their annual gathering, the intoxicating fluid is part of the feast, and I have known sad effects follow.

When the Bishop delivers his charge, and meets the Clergy and churchwardens at luncheon, there is a free supply of drink on the table. It is the same at the Archdeacon's visitation. I attended one of these feasts, and I was distressed with the amount of drinking that went on for more than two hours. I am quite sure some of those present must have gone away *not sober*.

But, my Lords, the worst of all is, that when we come to the table of the Lord, the intoxicating cup is forced upon us. I know that I am now touching a very serious matter, but serious and sacred as it is, the time has come when attention must be called to it. It is simply an awful thing that the Bishops and Clergy should force upon us intoxicating wine when we come to partake of the memorials of the dying love of Jesus Christ. I know a considerable number of people feel it most keenly.

It is very trying for total abstainers to have to partake of alcoholic wine, and I know in some instances that the so-called sacramental wines contains as much as from 30 to 40 per cent. of proof spirit. It is dangerous for reformed drunkards to partake of such wine, even in so small a quantity, and on such a solemn occasion. Some have stated that they could trace their relapse to their old sin of drunkenness through having the old crave quickened into life again, by taking the intoxicating wine at the Holy Table. Some absent themselves because they are afraid to risk it. Others only put the cup to their lips, and do not take one drop into their mouths. This is the case with some abstainers who never have been drunkards. They feel in their conscience that they cannot allow the intoxicating element to enter their lips. It is especially trying to abstaining parents whose children, having never tasted alcoholic drinks, are when they are confirmed, obliged to take them at the Holy

Table. A young person was known to say, after partaking, that the wine was very nice, and did not see why it should not be drank daily.

Another recently confirmed, is not able to communicate at the Parish Church because intoxicating wine is used, but goes each month to a chapel. Another family walks out three miles to a chapel where the pure, unfermented "fruit of the vine" is used—and I am bound to say that it appears to me to be as clear as the day that that is the proper element to use. Our blessed Lord, when He instituted the Holy Communion, never used the word wine, but three times over did He use the words "The fruit of the vine." And when the pure, unfermented fruit of the vine can be had, the very thing which the Lord Himself named to be used, it does seem strange that the Clergy should have forced the intoxicating element upon the Church for so many centuries, the more so now, when so many have such very strong objections to it.

This is indeed a question that will have to be considered, or the laity must solve it for themselves. How the Clergy can persist in using that which is causing so much sin, and inflicting more pain and suffering upon the human family than everything else put together, is indeed a mystery. In no real sense can it represent Him who came to heal the broken hearted and to set free those fast bound by sin? How can that which is the cause of more sin than anything else be a fit emblem of Him who died for sin? No, my Lords, Archbishops and Bishops, serious as this question is, it must be faced. And if relief is not given to those whose consciences will not allow them to partake of that which is cursing the world as a fit emblem of the Divine Son of God, who gave His own pure life to bless and save the world, I venture to think that the time is coming when many persons will either only take the bread, or that they will revive the Apostolic custom of Breaking Bread in their own homes. Then they can carry out the Lord's own command, and commemorate His dying love in "the fruit of the vine," which is not intoxicating.

This, when it is fermented, becomes alcoholic and intoxicating, and is no longer, in the true sense of the word, "The fruit of the vine," because part of it has by the process of fermentation been changed from a life-giving element into a death-producing drug. I do hope that the assembled Bishops at Lambeth this year will give this question their most careful consideration, and that they will authorize the use of the pure unfermented "fruit of the vine," in the celebration of the Holy Communion of the body and blood of our Lord and Saviour Jesus Christ. Thus a very heavy burden will be removed from many a conscience, and poor reformed drunkards will

then no longer have any valid excuse for absenting themselves from the table of their Lord.

There is one more delicate point I wish to call your attention to, viz., that the Lord Jesus Christ Himself both made and drank intoxicating wine. I can never hear this statement made without shuddering, and I must offer my most solemn protest against such teaching. It has done an infinity of harm.

This teaching has brought dishonour upon Christ's holy name. Because the Jews said He was a wine bibber, the divines jump to the conclusion that He drank intoxicating wine. And because He made the water blush at the marriage feast, they jump to the conclusion that the wine was intoxicating.

There is no more evidence in the Gospels to prove that Jesus Christ either made or drank intoxicating wine than there is to prove that He was a glutton, a malefactor, or a blasphemer.

It is evident that these old port divines have interpreted these passages of Scripture by the darkness of their stomachs rather than by the light of their understandings. Such a theory is contrary to the whole nature and object of Christ's mission in the world, which was to bless and save, and not to mislead and destroy.

If what the divines have taught on these points is true it would be the most deadly blow ever struck at the doctrine of our Lord's divinity. You will easily see what an awful position the Lord Jesus is placed in by such teaching, a position that no good man would allow himself to be placed in. If Jesus Christ was the Son of God, as He declared Himself to be, He knew at that time all that would happen to the children of men from the effects of intoxicating drink to the end of time. He then heard, as it were in prospect, the bitter cry of the drink-cursed world of to-day, and the wail of agony arising from the myriads of damned souls in their despair.

The drink system has been built up throughout all Christendom and justified by this, which, I believe to be—mistaken teaching, viz., that Jesus Christ made and used intoxicating drink, with St. Paul's advice to Timothy, to use a little for his stomach's sake. Here, again, because the Apostle advised Timothy to take a little wine when he was unwell, the divines conclude that it must have been intoxicating wine; and although it was advised he should take a little at a special time for a particular purpose, they again conclude that the use of intoxicating drinks is justifiable as a common every-day beverage. If he had been advised to take a dose of bitter aloes or of Epsom salts, I wonder if the divines would have justified their use as an every-day and all the day long beverage? In consequence of this teaching, the world has been afflicted with an evil which has made,

and is making it simply impossible for myriads of poor souls ever to avail themselves of the great salvation offered to them, although it is taken to their very doors. So terrible are its effects upon them that it has reduced vast masses of men and women to such a level that it would be true to say of them, as a rule, that they are born to sin, and to suffer here in this world, and to be damned for all eternity.

If the Christian teachers had been inspired by the enemy of souls they could not have done more to ruin man, whom they have desired to help and bless. The thought of Christian teachers justifying the modern drinking system by reference to the example of the Lord Jesus Christ, and to St. Paul's advice to Timothy, is simply revolting.

I ask your Graces, and all the Bishops and Clergy of the Church, and all who minister in holy things throughout Christendom, whether, if you had been in the Saviour's position, and could have foreseen, as He must have foreseen, that in consequence of your making and using a certain thing (which at best was a mere luxury), it would prove so ruinous to the human race as intoxicating drink has proved to be, you would have used it or not? I answer, impossible. No sane person with the heart of a man, with a belief in God and eternity in his soul, would for one moment risk such a responsibility. Then how much more is this true when applied to the Lord Jesus Christ, whose mission it was to save the world even at the cost of His own life?

One of two things is true; either Jesus Christ did make, and use, intoxicating drink, or He did not. If He did not, then an awful responsibility rests upon theologians in misleading mankind, by pointing to an example which millions have tried to follow in the use of intoxicating drink to their own utter ruin, though not one of them started with the desire or thought of becoming a drunkard. The divines may try to throw the responsibility on those who they say have misused the drink—and I do not deny the personal responsibility, because common sense and daily experience ought to teach men the folly of using so useless and dangerous a drug—still, grave responsibility rests on those by whose example or teaching this stupendous system has been built up and sustained, and a terrible responsibility it is.

As one who believes that Jesus Christ is the Divine Son of God, and the Saviour of all who come to Him, I cannot believe that He either made or used that which the inspired Word tells us "Bites like a serpent and stings like an adder." As regards the wine used at the institution of the Holy Communion, we must not forget that everything fermented, including wine, was forbidden at the

Passover by the Law; and Jesus Christ came to fulfil, but not to break the Law. It is not a question as to what was the custom of the Jews, or what has been the custom of either the Greek or Latin Churches, but simply what is plainly written for our guidance in the inspired Word. There we have absolute truth.

As to the nature of the wine made by our Lord at the marriage feast, all Christians must admit that He had power to supply the non-fermented, as well as to supply the fermented, "fruit of the vine." If He supplied "the fruit of the vine" He did indeed give them good wine, which maketh glad the heart of man, but if He supplied them with fermented (intoxicating) wine, then He offered them that which "biteth like a serpent and stingeth like an adder." I ask which is most in keeping with our Lord's character and mission?

I have often been struck with the position held by brewers and distillers, and sometimes by publicans, in the Church. They occupy the position of churchwardens; they are elected members of Diocesan Conferences, &c. There appears to me to be something most inconsistent in these men holding such posts in the Church of God; it seems to me to be an awful trifling with serious things. I cannot understand how these men can be Christians in the real sense of the word. If they can be considered Christians, and admitted to the Lord's Table, then I do not see why the whole community may not be called Christians. It is a fact that these men are the motive power, or active principle, of the liquor traffic; they are therefore responsible for the destruction of the souls and bodies of myriads of their fellow countrymen every year. It is of no use to charge the traffic, we must charge the traffickers—the brewers, distillers, and their legion of publicans, licensed shopkeepers, &c. They are all in it, and are all more or less responsible. They know that their trade makes sober fellow creatures drunk. They know that they succeed in doing this to an alarming extent, so much so that a brewer has said they are more than a match for the "Church, the school, and the library." They know that they are always turning once happy homes into miserable hovels; once good husbands and fathers into drunken fiends; once loving wives and mothers into loathsome sots—yea, worse, into unclean animals—and in some instances into very demons. They know that they are reducing homes of plenty to hunger, want, and poverty. They know that they are robbing myriads of dear children, not only of a Christian training, but of the love and affection of their parents. They know that they are driving myriads of once decent, respectable, pure, happy young persons into the paths of sin and vice,

to the destruction of both body and soul of many of them. They know that they are sustaining such a mass of pollution and abomination that horrifies every good man. They know that they are every year turning myriads of once respectable citizens into criminals. They know that they are robbing thousands of fellow mortals every year of their reason and power of self-control. They know that they are sending vast numbers of men, women, and even children, to prison, and some to the gallows. They know that they are depriving myriads of children of homes, and driving them into the street and to beggary. They know that they are depriving millions of poor children of a Christian education, and vast numbers of even a secular education. They know that they are producing diseases of many kinds in the bodies of the people, and causing multitudes to live lives of great suffering. They know that every year they are turning the once bright hopes and prospects of fellow mortals into despair. They know that they are manufacturing and distributing materials for the promotion of crime, poverty, of physical and mental disease, of social demoralisation, disorder, and moral degradation. They know that they cause many hearts to break, and floods of human tears to flow every year. They know that they turn many feet out of the paths of truth and uprightness. They know that they cause many once honest people to become thieves and robbers. They know that they cause many once industrious people to become lazy, drunken loafers. They know that they turn many respectable, sober men and women into drivelling sots every year. They know that every year they send myriads of their fellow creatures to a drunkard's grave and a drunkard's eternity ; and they know, too, that they do it all for the money they get by it.

What a business this is for immortal beings to be engaged in! Surely there ought to be written over the doors of every one of these dens of infamy, in great, plain letters, the words of the wise man, "The way to hell going down to the chamber of death." This is not the work of God, can it be the work of good men? If not, of whom is it the work? I have been looking to see what the Bible says about the work of the devil, and I find that much that is said of the work of the devil is perfectly applicable to the work of the liquor traffickers. I will notice a few points. He is called an adversary. Of course, he, like the liquor traffickers, would not admit it ; he, like them, has always professed to be man's friend, and most kind, generous, and liberal-minded. In the garden, he was anxious that Adam and Eve should have the fruit, and "enjoy themselves," and also that they should become enlightened, and be like God. He wished to appear as a true philanthropist. And,

again, when he attacked our blessed Lord, oh, what liberality he professed, but he was going to be liberal with that which was not his own. Yet, notwithstanding all his philanthropic liberal professions, the Bible paints him in his true colours. It says he is the adversary of man. So are the liquor traffickers, notwithstanding all their boasted philanthropy. He is stated to be a deceiver, so are the liquor traffickers; they offer health but give disease, they offer food but give poison, they offer life but give death. He is represented as a tempter, so are the liquor traffickers; their great object is to tempt unwary souls. See their illuminations, their glittering tinsel. See the once fair creatures they place behind their counters to serve the liquid of death; listen to the sounds of the music they provide to attract the passer-by. Are they not tempters in deed and in truth? Do they not resemble the devil in these and many other respects? Yes, so much so that they might be taken for twins. They know that the effect of their life's work is to kill and to destroy. The difference between the men who murder their fellow creatures under the influence of drink, and the traffickers who kill their fellow creatures by drink, is, the one is licensed and protected by law to do it, and the other is hanged for doing it. If men go on destroying their fellows, with a full knowledge of what they are doing, surely they deserve, and ought to be outlawed, and branded with the brand of Cain. Society should look upon them as its worst enemies. And my Lords Archbishops and Bishops, have you not a duty to fulfil towards these men? Ought you not to tell them the plain truth, and beseech them to flee from the wrath to come? For if there is a just God in the universe, He must surely require the blood of myriads at their hands. And can you stand clear in that day if you neglect to warn them?

How can we expect Almighty God to bless the Church if the Church does not fearlessly rebuke so great a source of evil? Very few of the publicans ever attend public worship. It may be their consciences cannot stand the light. If the Gospel were preached in all its fulness I do not think you would find many of the big brewers and distillers able to stand its rebukes.

These modern liquor traffickers compare badly with one of the basest characters in human history. Judas Iscariot sold the Lord Jesus for money, but when he saw that Jesus was condemned to be crucified his conscience smote him, and he repented and brought back the money, and threw it down in the sanctuary, and then went away and hanged himself. He had only betrayed the Lord, by simply saying, "Whomsoever I shall kiss, that is He, take Him." He

had not reduced Him from the nobility of manhood to the level of a drunkard. He had not turned Him from the paths of righteousness to sin. He did not rob the Lord of the smile and favour of God, and of eternal happiness. The liquor traffickers have done all this to countless numbers of bodies and souls. Yet they neither regret, bring back the money, nor go and hang themselves, but want compensating if they are not allowed to go on with their business. They live in grand houses, are made peers of the realm, and entertain Bishops and Church dignitaries, and build and repair Churches with the price of blood. Is it that they are like drunken Ephraim joined to their idols, and are left alone—a dead conscience. A lesson may be learned from the Jewish priests who crucified Jesus. They picked up the money when Judas threw it down, but they said, "It is not lawful to put it into the treasury, since it is the price of blood." And when the liquor traffickers offer money for Church work it must be refused, it is the price of blood. The answer must be, "Your money perish with you." "Who hath required this at your hands?" Oh, no, let the Church go forth with clean hands, doing God's work in His way, and trusting in His power and love for all the help that is needed, and not in the help ot these liquor traffickers. You would not accept money from those horrid reptiles who traffic in human virtue; and, vile and bad as they are, they are not worse than these liquor traffickers. For within and around their houses centre every abomination that afflicts society. Are they not in very deed and truth the modern Ahabs, Jehus, Jeroboams, Jezebels, and Manassehs, who have made, and are making, God's Israel to sin? And yet we have scarcely a prophet of God who dare denounce them, and warn the people against them. It is no use denouncing the effects of the traffic, we must denounce the traffickers, who are the motive power in this work of ruin and death. May God raise us up mighty men of valour; men who will make these manufacturers of misery tremble like a leaf in the wind, by telling them the truth, and warning the people of the dangerous character of the traffic, and the traffickers of the risk they run through being associated with it. No man who wishes to have the smile and favour of God, and to be respected by his fellow men, will allow himself to be in any way associated with so great a source of evil. The *Daily Chronicle*, on Friday last, said that the licensed victuallers ought to receive compensation if their licenses were taken away, "unless they are to be treated as vermin, and exterminated as the enemies of mankind." I do not say that they are vermin, and ought to be exterminated as vermin are exterminated. Apart from the trade they

are, no doubt, as respectaole as any other class of men—but they cannot be separated from the trade and its effects. They have most certainly proved themselves to be the enemies of mankind, and, as licensed victuallers, ought to be exterminated by relieving them of their licenses to sell intoxicating liquors ; they would then become respectable members of society. There can be no doubt but that they, through the drink, are the cause of more poverty, disease, suffering, and death to the human family than all the wild beasts of the forest, and all the venomous reptiles of the desert; and they are licensed by Christian Governments to do this work. It is all legal, and has the sanction of the Christian Church throughout the world!

The Press has, from the first, used its great influence in favour of drinking. For many years the whole of the press was against temperance efforts. In the eyes of the press, temperance reformers were well-meaning idiots, and even now a large part of the secular press uses its great power in writing down the efforts of these men — I refer to such papers as the *Times*, *Daily Telegraph*, *Standard*, *St. James' Gazette*, and many of the papers in the country. It is not very long ago that the *Times* published a long and laboured article, recommending its readers to drink gin, or in plain English, to drink poison. What a glorious mission for the leading journal of a mighty empire to be engaged in! Thank God, at last a goodly portion of the religious press has discovered the vast importance of this question, and is now favourable to temperance work. Some of the papers support it most nobly ; but there is one great Church paper that has done nothing to help forward this glorious work, and that is the *Guardian*. I was going to say, shame upon it, shame upon it, but it appears to me to be a soulless print, and has no sense of shame. It can see all the havoc going on in the land caused by drink, and show no sympathy for the suffering people ; and the *Church Times* is even worse—it never loses an opportunity of venting its hatred of temperance efforts. I asked a person, one day, who I thought ought to know, why these papers were so indifferent to temperance work, and his answer was, "Why, don't you know that they are clerical papers, and you know that the great body of the Clergy hate temperance societies, and that is the reason why so few of them have started temperance work in their parishes." If we have to mourn over the cold indifference or opposition of some Church papers, we can thank God for the warm support of part of the secular press, the medical papers such as the *Lancet*, the *British Medical Journal* ; the *Pall Mall Gazette*, the *Morning Chronicle*, the *Echo*, the *Star*, and others

throughout the country. I do not ask for the support of the *Guardian* and the *Church Times*—oh, no, the cause is God's, and it will succeed without their aid.

The Doctors have, perhaps, been amongst the greatest of all foes to the cause of temperance. It has been their practice to order strong drink to their patients without rhyme or reason. No matter what their complaint was, they were generally sent to the pot-house for at least part of their physic. If rich, port or sherry; if poor, beer or stout; and not unfrequently gin was ordered. This is nineteenth century medical science with a vengeance, is it not? Or is it the basest quackery that was ever practised upon any people? No one has more respect for a good medical man than I have. Such a man is a great blessing to the neighbourhood in which he practises. But an indiscriminate drink-ordering quack is worse than a pestilence. These drink-ordering doctors have much to answer for. A terrible responsibility rests upon them. They have a mighty influence either for good or evil, for the people believe in them. It has been stated that they know that drink causes more sickness than almost everything else put together, and hence they are certain to have plenty of sickness and disease to treat if the people take plenty of drink. This may seem a cruel thing to say, but what else can be truthfully said, when we know what the practice of so many is? And also, on the other hand, when disease of every kind can, and is being successfully treated by many medical men without having to resort to the pot-house for the medicine, and this is especially the case at the well-known Temperance Hospital. Should you ever find it needful to call in a medical man, be sure you do not send for one of those men who are teaching the masses to believe that grog is a food, a medicine, and a cure for all ills that flesh is subject to, but call in such noble, good, and true men as Dr. B. W. Richardson, Dr. Norman Kerr, Dr. A. Carpenter, Dr. James Edmunds, Dr. J. J. Ridge, &c. These and many others are the men who will bring a real blessing to your home, and not a curse. Do not encourage men who have grown rich, and have risen to what is called fame, by pandering to vicious tastes, and more vicious practices; who have done so much to confirm the nation in drinking habits, with all the horrors of sickness, disease, poverty, crime, sin, and death. There might have been some excuse for them in the distant past, when medical science was not much more than a system of guesses. I fear it is not much more now with many of them, but there can be no excuse for them to send their patients to the pot-house, or to the intoxicating liquor shop for their

medicine. These men have been the cause of a great deal of sorrow and trouble in many homes. A broken-hearted man said in my hearing the other day that till about five years ago he had a happy Christian home, a good wife, and a good mother to his children. At that time she was a little out of health, and called in a doctor, who advised her to take brandy when she felt unwell. She did so, and to-day she is a poor, drivelling drunkard—the grief of her husband and children, and the curse of the once happy home. Cases like this are everywhere to be found. These drink-ordering doctors have, indeed, cursed myriads of families. They are truly a pestilence walking in darkness. Unfortunately, the public have a sort of blind belief in the doctors, the same as the heathen have in their idols, and when he orders grog to a sick member of the family, all the members (except the better informed) feel that this grog would do them good, and they get a strong belief in its powers, and they take it to prevent them from getting ill, and this spreads on to neighbours, and they talk about it. They say the doctor has been and has ordered this or that kind of grog, and so the belief spreads. A man I know met a good, common-sense, hard-working Clergyman in the street one day, and they were both interested in a certain family in the parish, whom they had been trying hard to help, and some months before the poor, drunken father had joined the Parish Temperance Society, and the happiness and prosperity of the family had greatly increased, and that morning the Vicar had been round paying his visits among his poor people, and to his great regret he found this man, who had been going on so well in every way, at home drunk. He asked why the man had taken the drink, and the wife said that a few days ago he got a bad chill, and was really ill, and she had called in the doctor, and he had ordered him to take stout. The Vicar said, "For months we have been doing all in our power to save this man and his family from ruin, and all our efforts have been undone by this careless, thoughtless doctor, who orders drink to almost all his patients." I do not want to say unkind things about any class of men, much less do I want to do anything unkind to them, but I do say this, considering this age of light we are living in, that if ever men deserved to be more than black balled by society these are the men. If they do not know better, their very ignorance is criminal. If they do know better, they are criminals of the worst kind.

I know that some leading medical men maintain that these drinks are conducive to physical and mental vigour. Sir James Paget tried to maintain this view in an article he wrote in one of the magazines some years ago. He tried to prove his theory by

comparing European countries, if I remember right, with Asiatic countries ; but I should have thought that his own common-sense would have shown him that conclusions from such comparisons were worthless for his purpose. If he had wished to convince common sense people with such comparisons he should have compared Asiatics with Asiatics, and Europeans with Europeans, and so on. Dare that distinguished surgeon attempt to maintain that 100,000,000 abstaining Asiatics have less physical and mental power than an equal number of Asiatics who drink intoxicating drink? Dare he maintain that 5,000,000 Europeans, who do not drink intoxicating drink, have not as much physical and mental power as an equal number who do drink intoxicating drink? Will he dare to say that they are not as good parents, citizens, soldiers, and sailors; yea, as good all round as those who drink alcoholic drinks. He dare not make such a statement, simply because all the facts are in favour of the abstainers, who have more than held their own in the school, the college, the Church, in every department of the State, in trade, commerce, agriculture, the Army, the Navy, and in manual labour. Who are the men and women who are doing most to bless mankind to-day? Why, the abstainers. Who are most successful in Christian and philanthropic efforts? Why, the abstainers.

I do hope that the day is near at hand when medical men will have learned better than to order the people to drink intoxicating liquors. One of the best ways of hastening that happy time will be for friends of temperance to send suitable information to all the doctors in their respective districts, and let them know that the public eye is upon them. And it might be well, whenever it is discovered that a doctor is in the habit of ordering his patients grog, and especially when he sends them to the pot-house for it, to call a meeting and have the matter discussed, and perhaps to put out a notice to caution the public against so great a danger.

The *Lancet* recently remarked that "The medical man that does not see that alcohol is a very two-edged tool must be ignorant of the literature of his profession, and destitute of the lowest powers of observation. He must also be uninformed of the best practice of the leading physicians of his time. When men like Dr. Hughes Bennett have treated 150 cases of pneumonia with scarcely any mortality and a very small amount of alcohol; when men like Dr. Gairdner tell us that fever, especially in the young, does better without alcohol; when men like Dr. Wilks tell us that 'in bronchitis he has repeatedly seen improvement where a stimulant

has been left off,' and that he is 'convinced that the mischief done by stimulants in heart disease is immense.' "

I want to remind you that, a little more than fifty years ago, this temperance effort was begun by a few earnest working men, and for many years the battle was manfully fought by working men. The press wrote them down, the preachers (in both church and chapel) preached them down, the classes laughed them down, the trade mocked them, and the drink degraded—in some instances, treated them to showers of brick-bats—but although they had such a combination of opponents to face, they had Almighty God with them, and their cause was the cause of God, of truth and humanity; and we see to-day how God has scattered their enemies and dumb-founded their opponents, and how truth is prevailing. It only remains now for the Church of God to speak out and do its part, and the victory will be won. It is no pleasure to me to remind you again that the Church, for the first quarter of a century of this struggle, did nothing to help forward this great moral reformation, and has done very little, compared with what it ought to have done, to help it forward during the second quarter of a century. And now, my Lords Archbishops, let this be said no longer; let us make amends for the past folly, opposition, and short coming of the Church, by a right down determined and universal effort. Let us begin with yourselves, and the Bishops of the whole Church, and all the Clergy at home and abroad. Let all who minister in holy things give up these alcoholic drinks as beverages, and the hearts of millions will be gladdened. Myriads will follow your examples, the young will be properly instructed, societies will be formed in the parishes, and the people will be gathered in; their minds will become informed, and, by God's gracious help, this grand old England of ours, as well as the British Empire, and finally the world, shall be delivered from the greatest curse that ever afflicted humanity. I was delighted to read, the other day, Mrs. Benson's speech at Maidstone, in which she stated that she had given up the drink; it gladdened my heart, as I daresay it did the hearts of a great many others. I cannot think that there can be any sufficient physical reason why the whole body of the Bishops and Clergy should not give it up and step into their proper places, which is right into the front ranks of this grand crusade—unless it is the doctor, and if this is so do consult another. The effect would be such that the enemy's fortress would begin to tremble and fall.

Being a Churchman I feel I have a right to press the Clergy into the work. But I am not insensible to the good work the Nonconformists have done in days gone by. I thank them for it. But I fear that many of the Nonconformist ministers find it very difficult

now to carry on temperance work. They are not free men, they are under the power of their deacons, and in many instances these deacons are grog-selling shop-keepers. Nothing pays like grog-selling; and it does not matter how much ruin is wrought to the souls and bodies of men. This source of money making must not be interfered with. I know a Nonconformist minister who, before he was appointed to a chapel, was a thorough temperance reformer, but since he has come under the power of these grog-selling deacons, he is as silent as death on this matter. Yes, I fear that the grog money has put an effectual barrier in the way of Nonconformist effort in this direction. This is especially true as regards the Baptists and the Congregationalists. The Wesleyans, too, in these later days, admit brewers, and even pot-house keepers into Church membership with them. I knew a big Wesleyan brewer who was what is known amongst them as a local preacher and a class leader. This man owned a large number of pot houses, which were open every Sunday, so that while he was preaching and class leading, and pointing a few people the way to heaven, he had a lot of publicans at the same time selling grog, and making many drunk, and sending them to another place. He of course, got the cash that was taken. What would good John Wesley say to this state of things if he could return to the earth for a while and see what his degenerated followers are doing for money? If it were not for the money they would neither have brewers nor pot-house keepers among them. Oh, yes, it is the money. I said to a neighbour, "Why do you ask the brewer to preside at all the missionary meetings." He said, "Because he always puts a sovereign in the plate." Are there not signs that the sun of Nonconformity is going down, and is not this a proof that God is forsaking them; and is it not because they are forsaking Him by wedding themselves to this vile traffic? Do they not think more of the money they gain by it, than of the honour and glory of Almighty God and the welfare of His creatures? He says, "Him that honoureth Me I will honour, but he that despiseth Me shall be lightly esteemed." Another reason why I want to see the whole Church of God in close and open conflict with this monster source of misery and sin, is because it so hinders the progress of the Gospel both at home and abroad. Is it not awful to know that we Christians are, by the drink, actually demoralising the heathen and pagan nations of the world? How strange that the great Missionary Societies should have sent out men generation after generation, and spent large sums of money, when they knew that drink was doing more harm than all their men were doing good, and never call public attention to the fact.

Why is it that Christians are so impractical, yea, blind, in matters of this kind? There is no wonder that the world laughs at us, and that the heathen turn from us. No man should give himself to the work of the ministry, at home or abroad, who is not prepared to give up intoxicating drink.

I said that Christians are impractical people, and the better they are the more impractical they appear to be. They look at effects instead of causes, they try to cure effects, instead of trying to remove causes. They practically say, let us make men and women drunkards, then punish them for misconduct when the power to conduct themselves properly has been taken away from them. They put temptations in the way of the people to mis-spend their earnings; then they build costly work-houses to put the poor creatures in, and subscribe money for soup kitchens; children are neglected, there is a large crop of street arabs, drunkards and drinkers' children,—they must be cared for, expensive homes must be provided. A few drink-degraded creatures are cruel to animals, a costly society must be started to protect the dog, the horse, and the ass from the cruelty of these brutalised human creatures. Drink is the cause of 75 per cent. of disease; hospitals must be built to deal with it. Numbers of other examples might be given as you know, to prove that Christians are most impractical people. How strange it is that they cannot see that it is better to prevent than to cure. Many subscribe freely to nurse these effects of drink, and support other so-called charities, most of which are the effects of the traffic. If the money were spent in preventive work ten times more good would be done; and temperance work is the best of all preventive work. Yet how badly it is supported by the Christian public. Their conduct reminds me of an often-told story, which is as follows: When persons in lunatic asylums appear improved in health, they test them to see whether they are sane or not by turning on a water tap, and when the tub is full, they give the persons a ladle and tell them to empty the tub. If they are sane they stop the tap at once (preventive work); if they are not sane they don't stop the tap, but go on ladling away, and the tub remains full. Is not this what Christians have been doing for generations? When will they learn wisdom?

The remedy for all the evils resulting from the drink traffic is to be found in temperance, and the application of this remedy rests with the Bishops, Clergy, and other ministers of the Gospel of Jesus Christ. An awful responsibility rests upon them. If you—the Clergy, &c. —had done your duty in days gone by in reference to this matter, we should have been a sober, contented,

happy, God-fearing people to-day. I believe that it is possible for the Church of God to produce a sober world in twenty-five years but to do this the efforts must be whole-hearted and universal.

People talk about Church defence; why, with such a result as that, you would require no other means to defend the Church. It is an awful thought that Christianity is really responsible for the evils arising out of the use of intoxicating drinks almost throughout the whole world; and this is especially true in Europe and America. We know that drinking has caused a great deal of sin and human suffering in many parts of the Russian Empire, and what has the Greek Church done to stay the plague? The Latin Church has done little to promote temperance except a little in England and Ireland. There is no wonder that Christianity is losing its hold of the people, and that atheistical socialism is spreading everywhere.

Thank God, of late years a little has been done in our own Church of England, and other communities of Christians in the country, but it is only a little. There is here and there a flickering of life in the body of the Church. But a flicker will not do much. We want the whole body quickened in every part into real life. Then, in a few years, a work may be done that shall startle the world. It is to God's ministers we must look to lead the way, and if they will not do it, then, as a matter of self-defence, the laity must band themselves together, and undertake the work themselves. They must get a Bill passed by Parliament, giving them a right to use the parish school-room for meetings, &c., say two nights each week. I am convinced that in this question lies the solution of nearly all the great social problems that baffle thinking men. If you want to feed and clothe the masses, show them the folly of spending any of their hard-earned money in drink, and they will quickly clothe and feed themselves. If you want to house the poor better, teach them to abstain from drink, and they will very soon place themselves in decent lodgings. All that is needed is the right use of time and money. If you want to improve the morals of the people, wean them from the drink and the abominations connected with the licensed temptations, and they will at once begin to rise in both the moral and social scale. If you want to see the Churches filled, abolish the pot-houses, and preach the simple Gospel of Jesus Christ. The ambassador of Christ, who goes forth with the Gospel in his right hand, and temperance in his left, with a heart full of love to God and souls, such a man is bound to have the blessing of heaven resting richly upon him, and upon his work, and will prove more than a match for the evil one, the liquor traffickers, and the drink. I had a very striking proof of this in a

parish I know well. The late Vicar was one of the Squarson high and dry sort. As a man not a fault could be found with him. He was a man of spotless character, paid twenty shillings in the pound, dined out frequently, attended all the social gatherings, such as archery, tennis, &c. He conducted service in the Church every Sunday; he had, what he would call, laboured many years in the parish. Yet, spiritually, the parish was as dead as death itself. Church nearly empty, public houses full, especially on Saturday nights and Sundays; poverty and sin going hand-in-hand; hardly any communicants except his own household. Such was the state of the parish. The old Vicar was called to his rest, and another was appointed. He found the people in a God-forsaken, well-nigh heathen condition; he was a man of the right stamp. The first thing he did was to call at every house in the parish and spoke kindly to all, didn't touch the poor with the end of his walking stick, but shook them by the hand, and looked them straight in the face with loving eyes; spoke about their temporal and eternal welfare; where opportunity offered read the Word and bowed his knee in prayer. He appeared as a man of God among his fellow-men, and God blessed him, and made him a blessing, as He always does bless such work. The next thing he did was to ask them all to a social cup of tea in the school-room, he there spoke words of truth and kindness. He told them that the one object of his life was to help them in every possible way to make life happy, and to use it so that they would by God's grace secure a happy eternity. He told them that one of their greatest hindrances was the drink and the public-house, and said that he had washed his hands of it for many years, and encouraged them by many cheering facts to do the same. He told them that he should hold a meeting each month specially for the promotion of temperance, and that there would be a plain, homely religious service one night a week during the winter in the school, and that he should have a shortened form of service in church every Sunday evening. That he was going to get some mission hymn-books, as he wished to have a plain, hearty, spiritual service. A goodly number joined the temperance society and the Penny Bank. The school-room services were well attended, the church filled on the Sunday evening, and the people heard the good man tell out "The old, old story of Jesus and His love." The work greatly prospered, so much so that in less than two years "old things passed away, and behold all things became new." That is, the parish as a whole, was altogether changed for the better, with a goodly number of devout communicants. What was done in this parish, by this good man, might be done in thousands of others if the Vicars would go to work in the same

way. This is the kind of thing the country is in need of, the people are in need of, the Church is in need of. No money payment could reward that man for his devoted labours. We are living in the midst of a terrible distress, we need mighty men of valour, not men who, when invited to exercise a little self-denial, begin to preach Christian liberty. Such excuses as this ill-become men who profess to believe in Jesus Christ, whose life was one grand act of self-denial for man's good. Had He now been among men surely He would have placed Himself at the head of this great social movement, so would St. Paul and all the Apostles. They were in earnest, they practised what they believed, they realised something of the value of an immortal soul, they became all things to all men so that they might save some. Oh, let there be no more pleading this Christian liberty, which, in plain language, means liberty to drink intoxicating liquors, liberty to make a poor excuse not to do one's duty. Surely, true Christian liberty is liberty to walk as Christ walked, liberty to work for the good of our fellows, liberty to deny one's self a luxury for the good of those perishing around us. The plea for liberty to drink grog comes with an ill grace from the lips of ambassadors of Jesus Christ. Do please let us hear no more of it, but rather let us hear the cry going forth, What can I give up for the glory of God and the good of man? It makes me blush with shame when I hear such an excuse made by the Bishops and Clergy, who, with some few exceptions—viz., those who are very poor—can have all the good things to enjoy that this beautiful earth yields, and yet they will not give up this one manufactured luxury. I do feel, sometimes, that we ought to give up calling ourselves Christians, for how very unlike Christ we are. "If any man have not the spirit of Christ he is none of His." Oh, that God would give us the spirit of Christ. How humiliating it is when one looks abroad in the world and sees the thousands of Mahommedan priests, with millions of their followers, the thousands of Buddhist priests, with millions of followers, and the thousands of Confucian priests with millions of followers, all doing their respective duties without the use of alcoholic drink. Christians, and Christian ministers, are the only people of all the great religious systems in the world, who require intoxicating drink to help them to preach the Gospel, and to worship God, and minister to the people.

In the name of a loving, a long suffering, and a merciful God; on behalf of humanity; on behalf of our common Christianity; on behalf of our nation, our mighty Empire, yea, of the world—I plead with you, with all the Bishops and Clergy, and all ministers of the blessed Gospel of Jesus Christ, for God's sake, for man's sake, to give up drink, to witness faithfully against this vile

licensed traffic, and to hasten the glorious day when the drink curse shall no longer hinder the progress of the Gospel at home and abroad, when the nations shall be freed of their heaviest burden, and when England shall be sober, when her children shall be free, honourable, God-fearing, and happy, because they are sober.

I appeal to the Church, because it appears to be almost hopeless to appeal to Parliament. What we want is the public opinion of the Empire correctly formed on this question, then we shall get the right men sent to Parliament—then we shall have a Government that will not crouch before this vile traffic, but a Government that will legislate for the public good, and not to please the licensed victuallers. I do not write as a party politician, but I cannot but express my great regret that Mr. Gladstone, with all his great abilities, has, perhaps, done more to facilitate drinking than any other man in this generation. He has covered the land with liquor-selling shopkeepers. I fear it will be found that he has done more injury to the human family in this United Kingdom by that most unfortunate Act, than he has done good the whole of his life beside; and the saddest part of it all is that he is well aware of the evils arising out of drinking. He has said that they are greater than war, pestilence, and famine, and yet he will not come to the aid of the down trodden. Many have hoped and prayed for years that he would come to the relief of the suffering masses, but they have hoped and prayed in vain. Is it too late to make one more appeal to him to put himself at the head of the temperance party in the country? He might yet be able, by God's help, to work a mighty deliverance, and bring upon the country such a boon and blessing as no man ever did before. There is a grand opportunity just now for him to move in connection with the licensing clauses of the Local Government Bill.

I fear it is useless to hope for any real help in this struggle from the present Government, every line of the licensing clauses—taken as a whole—being drawn in favour of liquordom. Lord Salisbury is all right as a statesman outside of social politics. He appears to know little of the trials and sufferings of humanity. He has always opposed all efforts at effective temperance legislation, even Sunday Closing in counties where there has been almost an unanimous request for it. I take this as proof positive that he either does not understand the condition the masses have been reduced to by this traffic, or that he has no desire to see their condition improved. If the latter, he is to be pitied; if the former, he is to be blamed, for he could get to understand their condition if he desired; but if he has no heart to feel for and help them, he

is to be pitied indeed ; and as yet he has not given proof that he has a heart to sympathise with the suffering of his fellow beings in this matter of intemperance. I have thought sometimes that the only way to teach leaders in Church and State would be to tether them by the leg in a drunkard's home for, say, a month, in one of the slums of our large cities, and let them share, for awhile, the miseries, the poverty of these drink cursed homes. I think they would then learn to sympathise with their suffering fellow mortals, and would then put forth their best efforts to remedy so great an evil, for it is a great evil. I believe if the whole truth could be told, it would be found that there are nearly a million of persons in this kingdom of Great Britain and Ireland, who may justly be called drunkards, and every one is a source of sorrow and suffering not only to him or herself, but to a circle of others. And behind this million of the traffickers' finished articles, there is coming on nearly another million of three-quarter drunkards, and behind them nearly another million of half-drunkards, and behind them nearly another million of quarter drunkards, and behind them nearly another million of unsuspecting, uninformed boys and girls, just entering on the downward path; and so wave after wave rolls on as the generations come and go, carrying on their crest vast masses of human creatures, and discharges them as so much wreckage into the abyss of despair. The Clergy sometimes have what is called quiet days. I wish those ten or fifteen thousand who have not yet put their hand to this work in any real sense of the word would have a few quiet days and think out this question, so that they could realise its vastness and their own responsibility. Then I think they would stand aloof no longer.

I have now said what was in my heart and mind. I hope I have not said anything disrespectful to your Graces, or anything unjust about the Clergy, the doctors, or the brewers and the publicans. I would not be unfair towards any of my fellow-men. The question is a most momentous one in its bearing upon the present and future well-being of man throughout the world, its importance cannot be over estimated, I have tried to be faithful and to speak the truth in love. It may be that those engaged in the traffic may think I have spoken too plainly, and too pointedly. Their position, in my opinion, is desperate — viewed in the light of our common Christianity, and I have no doubt but that the day will come when they will regret their connection with a traffic that has inflicted such terrible wrongs upon God's creatures ; and surely the day will come when the great body of the Clergy will equally regret that they have done so little to correct so great an evil ! Surely, too,

the medical men will regret that they had done so much to encourage drinking among the people. I hope, also, that the Bishops are now beginning to see that they have not taken the interest they ought to have taken in this great work of Temperance Reform.

I have, whenever opportunity has offered, attended confirmations, and I have never once heard the Bishop in his address allude to the question of temperance. I cannot understand why this subject is left out, for is it not true that very large numbers of those confirmed every year soon lose their interest in religion, and gradually sink down into sinful habits? If you ask the convicts in the prisons of this country, you will find that many have been both baptised and confirmed. It you go among the drunkards, and those living in open sin and shame in our streets, you will find that many of them have been both baptised and confirmed. I feel sometimes that through this mighty power for evil, the Church baptises her children unto death, and confirms them to sin. I cannot see how the Bishops can let such an opportunity pass without giving the young people a plain word of warning and of counsel on so important a matter, at such a time. Moreover, young people are then in a state of mind to receive counsel and advice on such a subject, and they are just at an age when they should join the Temperance Society. Hence the great importance of having a Temperance Society in every parish in the land, so that the lambs of the flock may get all needful help and encouragement to live godly, righteous and sober lives.

I cannot close this letter without offering my most grateful and heartfelt thanks to the great and good Bishops of London, Durham, Gloucester and Bristol, Wakefield, Rochester, Newcastle, Sodor and Man, and Dover, as well as to all the Clergy and laity who have come out nobly, and taken their proper places right in the front ranks of the temperance army. These are the people's true friends, and these are the men whom England will delight to honour when their day's work is done. May God bless them, and greatly increase their number.

And now, my Lords Archbishops, I must stop, and my last words shall be an earnest request that the Bishops assembled in Council a few weeks hence will give this subject their most serious consideration, and that the result may be that each one will resolve to place himself at the head of the movement in their respective dioceses in a way that they have never done before ; and that they will press upon their Clergy the duty of taking up the work of temperance in all their parishes. That the Council will sanction the use of " the fruit of the vine " in the celebration of the Holy Communion, and that the

Bishops and Clergy, whenever opportunity offers, will warn the traffickers, counsel those careless doctors who go about ordering grog to their patients, and do what they can to help on the work in Parliament. I believe that Almighty God is calling upon the Church to destroy this work of the evil one ; and may He send a Pentecostal shower of grace upon all who profess to love and serve Him, so that they may all see and know what they ought to do in reference to this great subject, for when the whole Church of God speaks out with united voice, this evil will receive its death blow. The liquor traffickers must be told plainly that they cannot serve God and Mammon. Till the blighting curse is removed, all efforts to raise the people from their degraded and impoverished condition will be unavailing. It was said years ago that a free press would do it, but, alas! it has proved of no avail. Messrs. Bright and Cobden said cheap food would do it. Others said that education would do it, but neither one nor the other has done it. No, not even the Gospel of Christ can do it, while this net-work of temptations to drink remains, and the people remain uninformed on the subject. The Gospel will do what Almighty God intended it to do for man, when this man-placed drink hindrance is by man taken out of the way. "Take ye away the stone" is the Lord's command, and He is waiting for the Church to do it, that He may speak the Word of Life to those bound fast in the grave clothes of sin caused by drink.

Please do not suppose that I look upon intemperance as the only sin, or that I put temperance in the place of religion. Temperance is part of my religion, hence my desire to have the temptations to intemperance removed out of the way of my fellows, so that they may be helped to live, as I have said before, godly, righteous, and sober lives.

I am, my Lords Archbishops and Bishops,

Your most obedient servant,

Whit Monday, 1888. ONE OF THE PEOPLE.

Second Edition.]

AFTER THE CONFERENCE.

I. My Lords Archbishops and Bishops:—I have read your Encyclical Letter, Resolutions, and Reports, and wish to offer my grateful thanks to the Temperance Committee for their report, but I am greatly disappointed with the treatment this most important question has received at the hands of the Conference. I believe I express the feelings of millions of earnest Christian workers in our Empire and America. We expected a blessing, but you have cursed us altogether. In page eight of your Letter you declare *that it is not wrong to use intoxicating drink independently of its effects upon ourselves or on others.* You in effect have thought it right to encourage drinking by declaring to the world, that *it is not wrong to drink it*, although it may destroy our health, shorten our lives, degrade us to the level of drunkards, drive us into poverty and crime, fill our homes with misery, lead us to live lives of sin and shame, and rob us of all that life is worth living for, and of eternal life in the world to come!!! All experience proves that wherever a community have used intoxicating drinks the above named results have followed. Would it not be equally true to say *that it is not wrong* to gamble, to frequent haunts of vice, to drink impure water, or to breathe sewer gas, *independently of the effects upon ourselves or upon others?*

II. You have declared in Resolution II. *that the example of our Lord necessitates the use of fermented, and, therefore, alcoholic and intoxicating wine in the administration of the Lord's Supper.* This is a declaration of awful import, and, if true, is surely the most deadly blow ever struck at the doctrine of Christ's divinity. Can it be possible that in instituting a memorial of His great salvation, He would sanction the use of an article that He knew would prove to be the greatest curse that ever afflicted the human family, and that it would do more than all other causes to obstruct the progress of His kingdom here on earth? I answer, Impossible, and I do most solemnly protest against this teaching, which is contrary to common sense, reason, experience, and of Holy Scripture. The following are our Lord's own words:—

"I will not drink henceforth OF THIS FRUIT OF THE VINE."—*St. Matt.* 26. 29.
"I will no more drink OF THE FRUIT OF THE VINE."—*St. Mark* 14. 25.
"I will not drink from henceforth OF THE FRUIT OF THE VINE."—*St. Luke* 22. 18.

It is perfectly clear from these words that what was being used when they were spoken was the "fruit of the vine." The word wine is not used. St. Paul, when reminding the Corinthians what the Lord did, does not use the word wine (1 Cor. 11. 23—26). The "fruit of the vine" is grapes; grape juice is, therefore, the "fruit of the vine." It is Scripturally and historically correct to call the "fruit of the vine" wine, and there is a blessing in it as it contains the elements of health, strength, and life, and is, therefore, a fit emblem of what Christ is to the believer's soul. Grape juice ceases to be the pure "fruit of the vine" when it has passed through the process of fermentation, because its nature has been changed, a foreign element (alcohol) has been produced which is a poison, and is the most powerful agent for evil known to man, its tendency being to kill all animal and vegetable life; therefore is not a fit emblem of the life-giving grace of our Lord. Is it too late to remedy this terrible mistake by having these two unfortunate declarations struck out of the records of the Conference? The Nonconformists are sure to adopt the unfermented "fruit of the vine" before many years are passed. (Many have done so already.) Then the Anglican Church will have to follow their lead, because truth will prevail in spite of the mistakes of Bishops.

As it is not illegal to use the "fruit of the vine," or unfermented wine, it is hoped that the Clergy will show more wisdom than the Bishops have shown, and not deprive Abstaining Churchmen of privileges which Nonconformists enjoy, especially in the case of young persons, and those who have been victims of the drink. An ample supply of the "fruit of the vine" can always be obtained.

I am, my Lords Archbishops and Bishops,

Your most obedient servant,

9th August, 1888. ONE OF THE PEOPLE.

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